Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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SELECTIONS.

THE PILGRIM FATHERS.

The breaking waves dash'd high
On a stern and rock-bound coast,
And the wood, against a stormy sky,
Their giant branches tost;

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moor'd their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true hearted came,
Not with the roll of the stirring drums,
And the trumpet that sings of fame.

Not as the flying come,
In silence and in fear—
They shook the depths of the desert's gloom,
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard and the sea!
And the sounding aisles of the dim wood rang,
To the anthem of the free!

The ocean eagle soar'd
From his nest by the white waves foam,
And the rocking pines of the forest roar'd—
This was their welcome home.

There were men with hoary hair,
Amidst that pilgrim band—
Why had they come to wither there,
Away from their childhood's land?

There was woman's fearless eye
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus a far?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod?
They have left unstained what there they found,
Freedom to worship God? *Mrs Hemans.*

The extracts which we gave last week from the "New England's Memorial, explained the motives of the Pilgrims in emigrating to Holland, and the reasons which influenced them in the determination to come to America. The following brief notices of their history, from the same work together with the excellent reflections at its close, will be acceptable to all who either claim kindred with the pilgrims, or respect their memory.

"So being prepared to depart, they had a solemn day of humiliation, the pastor teaching a part of the day very profitably, and suitably to the present occasion. The rest of the time was spent in pouring out of prayers unto the Lord, with great fervency, mixed with abundance of tears: And the time being come that they must depart, they were accompanied with most of their brethren out of the city unto a town called Delft Haven, where the ship lay ready to receive them, so they left that goodly and pleasant city, which had been their resting place above eleven year; but they knew that they were pilgrims and strangers here below, and looked not much on these things, but lifted up their eyes to heaven, their dearest country, where God hath prepared for them a city, Heb. xi, 16, and therein quieted their spirits.

"When they came to the place, they found the ship and all things ready; and such of their friends as could not come with them, followed after them, and sundry came from Amsterdam to see them shipt, and to take their leave of them. One night was spent with little sleep with the most, but with friendly entertainment, and Christian discourse, and other real expressions of true Christian love. The next day the wind being fair they went on board, and their friends with them, where truly doleful was the sight of that sad and mournful parting, to hear what sighs and sobs, and prayers did sound amongst them; what tears did gush from every eye, and pithy speeches pierced each others heart, that sundry of the Dutch strangers, that stood on the Key as spectators, could not refrain from tears: Yet comfortable and sweet it was, to see such lively and true expressions of dear and unfeigned love. But the tide (which stays for no man) calling them away, that were thus loth to depart, their reverend pastor falling down on his knees, and they all with him, with watery cheeks commended them with most fervent prayers unto the Lord and his blessing; and then with mutual embraces, and many tears, they took their leave one of another, which proved to be the last leave to many of them. Thus hoisting sail with a prosperous gale of wind, they came in a short time to Southampton, where they found the bigger ship come from London, being ready with all the rest of their company, meeting each other with a joyful welcome and mutual congratulation.*

All things being got ready, and every business despatched they ordered and distributed their company for either ship (as they conceived for the best,) and chose a governor, and two or three assistants for each ship, to order the people by the way, and to see to the disposing of the provision, and such like affairs; all which was not only with the liking of the masters of the ships, but according to their desires; which being done, they set sail from Southampton the fifth of August 1620. But alas, the best enterprises meet, oftentimes with many discouragements; for they had not sailed far, before Mr Reynolds, the master of the lesser ship, complained that he found his ship so leaky, he durst not put further to sea; on which they were forced to put in at Dartmouth, Mr Jones the master of the biggest ship likewise putting in there with him, and the said lesser ship was searched, and mended, and judged sufficient for the voyage by the workmen that mended her: On which, both the said ships put to sea the second time, but they had not sailed above a hundred leagues, ere the said Reynolds again complained of his ship being so leaky, as that he feared he should founder in the sea, if he held on; and then both ships bore up again, and went in at Plymouth; but being there searched again no great matter appeared, but it was judged to be the general weakness of the ship. But the true reason of the retarding and delaying of matters was not as yet discerned: The one of them respecting the ship (as afterwards was found) was, that she was overmasted, which when she came to her trim, in that respect she did well; and made divers profitable and successful voyages. But secondly, and more especially by the deceit of the master and his company who were hired to stay a whole year in the country; but now fancying dislike, and fearing want of victuals, they plotted this stratagem to free themselves, as afterwards was known, and by some of them confessed; for they apprehended that the greater ship being of force, and in whom most provisions were bestowed, that she would retain enough for herself, whatsoever became of them and the passengers. But so strong was self-love and deceit in this man, as he forgot all duty and former kindness, and dealt thus falsely with them. These things thus falling out it was resolved by the whole company to dismiss the lesser ship, and part of the company with her, and that the other part of the company should proceed in the bigger ship; which when they had ordered matters thereunto, they made another sad parting, the one ship, viz. the lesser going back for London, and the other, viz. The Mayflower, Mr Jones being master, proceeding on the intended voyage.

These troubles being blown over, and now all being compact together in one ship, they put to sea again with a prosperous wind; but after they had enjoyed fair winds for a season, they met with many contrary winds and fierce storms, with which their ship was shrewdly shaken, and her upper work made very leaky, and one of the main beams of the mid-ships was bowed and cracked, which put them to some fear that she would not be able to perform the voyage; on which the principal of the seamen and passengers had serious consultation what to do, whether to return, or hold on: But the ship proving strong under water, by a screw the said beam was brought into his place again, which being done, and well secured by the carpenter, they resolved to hold on their voyage, and so after many boisterous storms in which they could bear no sail, but were forced to lie at hull many days together; after long beating at sea, they fell in with the land called Cape Cod, the which being made, and certainly known to be it, they were not a little joyful.

"Thus they arrived at Cape Cod, alias Cape James, in November, 1620, and being brought safe to land, they fell upon their knees, and blessed the God of heaven, who had brought them over the vast and furious ocean, and delivered them from many perils and miseries.

"But before we pass on, let the reader, with me, make a pause, and seriously consider this poor people's present condition, the more to be raised up to admiration of God's goodness towards them in their preservation: For being now passed the vast ocean, and a sea of troubles before in their preparation, they had now no friends to welcome them, no inns to entertain or refresh them, no houses, much less towns, to repair unto to seek for succor. The Barbarians that Paul the apostle fell amongst in his shipwreck, at the isle Melita, *shewed him no small kindness*, Acts xxviii, but these savage Barbarians, when they met with them (as after will appear) were readier to fill their sides full of arrows, than otherwise; and, for the season it was winter, and they that know the winters of the country, know them to be sharp and violent, subject to cruel and fierce storms, dangerous to travel to known places, much more to search unknown coasts.—Besides, what could they see but a hideous and desolate wilderness, full of wild beasts and wild men? And what multitudes of them there were, they then knew not; neither could they, as it were, go up to the top of Pisgah, to view from this wilderness a more goodly country to feed their hopes, for which way soever they turned their eyes (save upward to heaven) they could have little solace or content in respect of any outward object, for summer being ended, all things stand in appearance with a weather beaten face, and the whole country full of woods and thickets, represented a wild and savage hue; if they looked behind them, there was the mighty ocean which thay had passed, and was now as a main bar and gulf to separate them from all the civil parts of the world.—The master of the ship and his company pressing with speed to look a place for a settlement at some near distance, for the season was such that he would not stir from thence until a safe harbor was discovered by them with their boat; yea, it was sometimes threatened, that if they would not get a place in time, that they and their goods should be turned on shore, and that the ship would leave them; the master expressing himself, that provisions spent apace, and that he would keep sufficient for himself and his company for their return. It is true indeed, that the love and affections of their brethren left behind them in Holland were cordial and intire towards them, but they had little power to help them, or themselves; what could now sustain them but the spirit of God and his grace? Ought not, and may not the children of these fathers rightly say, our fathers were Englishmen, which came over this great ocean, and were ready to perish in this wilderness; but they cried unto the Lorld, and he heard their voice, and looked on their adversity. Let them therefore praise the Lord, because he is good, and his mercy endureth forever; yea, let them who have been the redeemed of the Lord, show how he hath delivered them from the hand of the oppressor, when they wandered in the desert wilderness out of the way, and found no city to dwell in; both hungry and thirsty, their soul was overwhelmed in them. Let them therefore confess before the Lord his loving kindness, and his wonderful works before the children of men, Psalms, cvii, 1, 2, 4, 5, 8.

* This was about the second of July 1620.

We present our readers with the trial of Mr E. Elwall, for *heresy* and *blasphemy*, at Strafford Assizes, that it may assist their minds in understanding what was the ground of controversy between Trinitarians and Unitarians, in England in 1726. And also to furnish them with an item of the history of the spirit of persecution, by which those priests who were stiled orthodox, were actuated against an honest man, and a faithful disciple of Christ.

THE TRIUMPH OF TRUTH.

Because so many persons have earnestly desired to read this trial, I have published a second edition of it, in order to encourage all honest men, who have the eternal law of God on their side, not to fear the faces of priests, who are often the grand adversaries of liberty and truth; and the bastions and bulwarks of all ceremonies, fopperies, and absurd doctrines that are in the world.

I do this for the glory of the Most High God, and for the honor of his sacred law, and for the good of all my fellow creatures; that they may obey God, and not man; Christ, and not the Pope; the prophets and apostles, and not prelates and priests; and this is my sincere desire, that all religion and spiritual things may be perfectly free, neither forced nor hindered: this being the true liberty of the gospel of Jesus Christ, who said, *The kings of the Gentiles exercise authority but it shall not be so among you.*

About fourteen years ago, I wrote a book entitled, "A true testimony for God and his sacred law; being a plain, honest defence of the first commandment of God, against all Trinitarians under heaven, *Thou shalt have no other Gods but me.*

When this book was published the priests in the country began to rage, especially those in Wolverhampton, where I lived; who had a great hand in the several troubles I underwent. In short, they never ceased till they had procured an indictment against me at Strafford assizes, for heresy where I truly felt the power of God, enabling me to speak before a very great number of people. And I truly answered as my beloved brother Paul did in his day, viz. "In that way which some call heresy, so chuse I to serve the God of my fathers, believing all that is written in the law and prophets."

After the long indictment was read, I was asked if I pleaded guilty or not guilty. I said I was not guilty of any evil, that I knew of, in writing that book; but if they meant whether I wrote the book or not, (for they had quoted many passages of the book in the indictment,) I owned I did write it, and that if I might have liberty to speak. I believe I should make it manifest to be the plain truth of God.

Then the judge stood up and said, "Mr Elwall, I suppose you have had a copy of your indictment." I told him I had not. Upon which he turned towards the priests, and told them that I ought to have a copy of it. But they not answering, he turned to me and said, that if I would give bail, and be bound to appear at the next assizes, he would defer my trial till then. But I told him I would not give bail, neither should any man be bound for me; for said I, I have an innocent breast, and I have injured no man; and therefore I desire no other favor, but that I may have liberty to plead to the indictment myself. Upon which he said very courteously, You may.

Having liberty of pleading to the indictment, I began my speech with the sacred first commandment of God, viz. *Thou shalt have no other Gods but Me.* I insisted upon the word *me*, being a singular; and that it was plain and certain, that God spake of himself, as of one single person or being, and not three distinct persons. And that it was manifest, that all the church of God, which then heard those words, understood it in the same plain obvious sense as I do; as as is most evident from the words of the prophet Moses, who said to Israel thus: "Unto thee it was shewed, that thou mightest know that the Lord, he is God, there is none else besides him; out of heaven he made thee hear his voice," &c. I told them that from the words, *he*, and *him*, and *his*, it was certain God was but one single being; and that all the patriarchs from the beginning of the world always addressed themselves to God, as one single being. Abraham said, "O thou Most High God, possessor of heaven and earth," and to the king of Sodom, "I have lift up my hand unto the Lord, the Most High God, the possessor of heaven and earth, &c." They knew nothing of a Trinity, nor of God's being a plurality of persons. That monstrous doctrine was not then born, nor for two thousand years after, till the apostacy and popery began to put up its filthy head.

Then I told them that all the prophets witnessed to the truth of the same pure, uncorrupted Unitarian doctrine of one God, and no other but he; "Have we not all one Father, hath not one God created us?" "To whom will ye liken me, or shall I be equal, saith the Holy One," not the holy three. I told them that the words Me and One, did utterly exclude any other person's being God, but that one single Me; and that God himself often testifies the same truth by saying, "Is there any God besides me?" And then tells us plainly, "There is no God, I know not any; I am the Lord, and there is none else; there is no God besides me."

Now, said I, let God be true, but every man a liar; that is, every man that contradicteth him; for he is the God of truth; he says, "I lift my hand to heaven, I say, I live for ever."

After I had pleaded many texts in the Old Testament, I began to enter the New; and told them that our Lord Jesus Christ, the prophet like unto Moses, held forth the same doctrine that Moses had done; for when a certain ruler came to ask him which was the first and great commandment, (or how he expounded it) he told him the same words that Moses had said: "Hear O Israel, the Lord thy God is one Lord," not three; "and thou shalt love the Lord thy God with all thy heart," &c. And the scribe said, "Thou hast answered right, for there is one God, and there is none other but he," &c. Then I mentioned the words of Christ, John xvii. 3, as very remarkable and worthy of all their observation: "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." And then I turned my face directly to the priests, (my prosecutors, who all stood on the right hand of the judge.) Now said I, since the lips of the blessed Jesus, who always spoke the truth, says, his Father is the only true God; who is he and who are they that dare set up another, in contradiction to our blessed Lord, who says his Father is the only true God?

And I stopped here to see if any of them would answer; but the power of God came over them, so that they were all silent, and not one of them spoke a word. So that I turned about to the other side, and warned the people in the fear of God not to take their religious sentiments from men, but from God; not from the people, but from Christ; not from prelates or priests, but from the prophets and apostles.

And then I turned towards the judge, and told him I was the more convinced of the truth of what I had said, from the words of my blessed Lord, who had said, "call no man Father here upon earth; for one is your Father, even God; and call no one master, for one is your master, even Christ." From whence, said I, I adduce this natural inference, that in all things that are of a spiritual nature, we ought to take our religion from God and his prophets, from Christ and his apostles. It would be too long to mention all the texts and proofs that I made use of; I will only add one or two; as that of Paul, 1 Cor. viii, 4, &c.—"There is no other God but one; for though there be that are called Gods (as there be gods many and lords many) both in heaven and earth; but to us there is but one God, the Father, of whom are all things;" so that I observed that here was a plain demonstration; for he says there is but one God, and tells us who that one God is, namely, the Father. And therefore no other person could be God but the Father only; and what I had written in my book was the plain truth, and founded on God's own words, "Thou shalt have no other Gods but me."

In short, I could plainly perceive there was a general convincement through the court. The judge and the justices of the peace did not like the prosecution; but saw plainly that out of envy the priests had done it. I then began to set before them the odious nature of that hell-born principle of persecution, and that it was hatched in hell; that it never came from Jesus Christ; that he and his followers were often persecuted themselves, but they never persecuted any; that we had now a very flagrant instance of it by the papists of Thorn; where they first took away the schools where our brethren the protestants educated their children; then they took away the places of their religious worship; then put them in prisons; then confiscated their estates; and last of all, took away their lives.

Now we can cry out loud enough against this, and show the inhumanity, cruelty, and barbarity of it; but, said I, if we, who call ourselves protestants, should be found acting in the same spirit against others, the crime will be greater in us than in them, because we have attained to greater degrees of light than they.

However, I told them that I had put my house in order and made up my accounts with all men as near as I could; and that as I owed no man here any thing, so I would not pay a penny towards this prosecution. And that I was sure of it, that whatever fine they laid upon me, or whatever hole or prison you thrust me into, I shall find God's living presence with me, as I feel it this day. And so ended my speech.

[To be continued.]

The Christian Register of December 23d contained a communication on the subject of ordination services, in which reference was made to the late ordination of Rev. R. Brook Aspland, at Chester, (England.) The introduction of a new part into the ordination services, viz. an address to the minister by one of the congregation, in behalf of the people over whom he was ordained, was mentioned with deserved appr[illegible]on. We are happy in being able to present to our readers the substance of this address. It will be perceived from the character of the address, that it is well adpated to remove any prejudices which may unhappily have grown up in the minds of the English Dissenters against ordination services, as tending to encourage usurpation of authority, and spiritual domination. It is a "plain and bold renunciation of superstition," and a manly assertion of the true principles of christian liberty; and at the same time it is truly affectionate and christian in the spirit it breathes.

My Dear Sir,

In deference to the wishes of the congregation, I, how little soever qualified for the task, have undertaken to express our united sentiments upon the interesting occasion of your first introduction as our regular minister.

It is impossible that any invitation could have been sent with more cordial unanimity than that which has led to the service of this day. We welcome you affectionately amongst us;—we each of us seek to be your personal friend, to interchange with you the offices of kindness and co-operation, to maintain with you an intercourse manly, frank, candid and charitable.

We anticipate in you a diligent and cautious examination of the nature and bearing of scripture evidence, a fearless following out of truth, an annunciation of your opinions characterized by a firmness which shall mark your feeling of their importance, and by a moderation and freedom from asperity, bespeaking your respect for individual judgment, and your sense of the fallibility of that judgment. In all things, anger is but a bad teacher, but in matters of religion, so purely personal, so entirely between man and his Creator, it is surely the worst of all; and in *us* who stand upon individual judgment and conscience, rejecting all human creeds, and all human dictation, a lack of charity were an error indeed. We do, therefore, my dear sir, look to see exemplified in your preaching and life, the character of a consistent Dissenter.

We ask you for no confession of faith. Upon the strength of what we have heard from you, and of you; upon the knowledge that you are well acquainted with the general tenor of our principles, and being so informed, have accepted our invitation, we conclude that you are satisfied of such an agreement between us in all the leading points of religious belief, as shall qualify you for occupying satisfactorily to us and to yourself the office of christian minister amongst us. But we are too deeply convinced of the necessity of a judgment unshakled by public pledges, and of free and unbiassed inquiry into the momentous questions upon which it will be your duty to address us; we are too conscious of the changes which mature examination has produced in our own minds upon many points of early belief; we would too cautiously avoid occasion of caviling upon small matters; and we too deeply reverence the right of private judgment, and the high tone and character of mind resulting from its free, conscientious, and diligent exercise, to wish for one instant to have any other pledge from you than that which results from the very essence of your calling as a protestant dissenting minister.

I have already stated, my dear sir, that you have been unanimously chosen as our minister; no individual of your congregation has gone unconsulted; all have been asked for their free and candid opinion; and all have given their voice for your appointment. This we conceive to be genuine ordination. There is no earthly power to improve your title, and it remains with yourself alone to

seal it with that heavenly approbation and sanction with which none of our brother mortals can stamp it.

We have indeed thought the occasion a fit one for impressing both you and ourselves with the importance of the new relationship in which we are placed to each other, and we have therefore desired to congregate around us those most eminent for talent, and most mature in judgment, and most enriched by experience; and we have sought the assistance of *one* in particular, whose standing in our church, whose devotedness to truth, and whose intimate connexion with yourself, must give to his admonitions an especial authority and a peculiar grace. But if in thus acting we have sought to draw the bands of fellowship and friendship more instantly and straightly around us, to bring us at once into contact and sympathy, and make us even to-day members of the same family, it cannot surely be inferred, as some have hastily imagined, that we hereby contemplate the communication to you of extraordinary powers, or recognize any increased authority to your ministration, but such as may result from a heart deeply affected, and an understanding influenced by the lessons of experience. We dread superstition, and deprecate the unauthorized assumption of transmitted sanctity. We are no favorers of ought that would narrow the road to heaven, or would impede it with obstacles of human invention. But it is possible, we think, to be "superstitiously afraid of superstition;"—and we would not reject the unexceptionable means to a good end, because these means may be occasionally associated with objectionable practices. Religion is not bad because some extract from it little but bitterness and gloom, uncharitableness and anathema, or soil its purity by allying it to worldly ambition and individual cupidity. Public worship is not to be abandoned because it may be, and has been, converted into idle pageantry and heartless show. We will not discard our simple ministry through dread of the pomp and circumstance of mitred churches and political establishments. And therefore, Sir, as we hope that you are to aid us in fashioning the youthful mind to the reception of the highest and purest motives, and the conduct of our children to practical virtue; and that your instructions will tend to guard all against the inroads of that selfishness which active engagements in the world are too apt to generate, and to strengthen all in whatever is praiseworthy and of good report—we do not think it either unnatural or unwise to commence our connexion with you by listening to admonitions and joining in a service calculated simply to impress upon our minds the vital importance of the objects we are pursuing, and the means most likely to ensure their attainment.

Having thus imperfectly stated the feelings and intentions with which we have invited the services of this day, and I will conclude, my dear sir, by again tendering to you the right hand of fellowship, and expressing, in the name of the congregation, our most fervent wishes for your success and happiness.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JANUARY 13.

We gave, last week, from the New England's Memorial, a few facts from the early history of the "Pilgrim Fathers." The pure and exalted motives, as well as the farsighted and sound policy which first led them forth to Holland, and which continued to actuate them in their more perilous enterprise of removing to the wilds of America, were there briefly but clearly portrayed.

We cannot dwell in thought, upon this enterprise, so noble and courageous in the spirit which dictated and accomplished it, as well as so astonishing and inestimable in its results, without a thrill of deep emotion. What a spirit was that which led them first to leave the "dear delights of home," on a weary, comfortless and self denying pilgrimage like theirs! What a spirit of foresight and courage, and renewed self-denial, which led their thoughts hitherward, and fixed their resolutions to encounter in the enterprise, whatever evils Providence might send them, —perils, disasters and even death itself.— Those who have never felt the animating and quickening power of *Christian faith*, in scenes of trial and adversity cannot sympathise with that "pilgrim band." Instead of attributing their fortitude and persevering struggles to the force of consistent inward principle, they only gaze and wonder at the seeming madness of the enterprise, and attribute the efforts that accomplished it, to a thirst for gain, or to the enthusiastic zeal of distempered minds.

We can *then* only estimate rightly the strength of principle and faith which carried the pilgrims through the fiery trials they so cheerfully and manfully encountered, when we consider the various circumstances of those of whom the company was composed. It must be remembered, not only that *there*

—"was manhood's brow serenely high
And the fiery heart of youth,"—
But that *there* too,
——"was woman's fearless eye
Lit by her deep love's truth."

Yes, *woman*, who, naturally timid, was rendered "fearless," not merely by her affectionate attachment to him whom she had vowed to cleave to, to love, and to succor till death, but by her deep love of christian truth and liberty, and her unwavering confidence in a wise and merciful Providence. It must be remembered too, that

"There were men of hoary hair
Amidst that pilgrim band—"

Let us if we can, on any other than christian principles, answer the question,—

"Why had they come to wither there,
Away from their childhood's land?"

Among the various denominations of Christians, the Quakers have hitherto stood foremost in their general love of peace and order, and in the decorum and reverential gravity of their deportment in their places of worship. To this however, we regret to say, there have been of late some lamentable and disgraceful exceptions Our readers must have been shocked with the account which we gave last week, of the outrage lately committed in the Quaker meetings at Philadelphia, by the friends of Elias Hicks. However we may respect and wish success to the principles of Christian liberality embraced by Mr Hicks, and his friends, yet we wish it distinctly understood that we have no sympathy with the spirit that gave rise to such disgraceful scenes as those to which we have alluded. We cannot but look indeed, with entire abhorrence and disgust on those transactions. Whatever may have been the provocation, there was no excuse for the outrage and tumult of which they were guilty. Truth neither needs nor asks aid from the hand of violence. With whatever well meaning zeal it may be stretched out for her succor and defence, she is always weakened and maimed by its unhallowed touch.

We have inserted the communication of "Layman Junior," for the purpose of calling the attention of those most nearly concerned, to the subject. If what he *takes for granted* be true, viz, That unitarian preachers are less serious and earnest in their style and manner of preaching than Calvinists,—then it cannot too *soon* or too *seriously* engage their attention. If it be not true, then the false impression, to whatever extent it may prevail, cannot be too soon corrected.

We apprehend that general conclusions are too often formed from individual cases. This is always unjust. There are cold and inefficient preachers in all denominations; and that there are those who are *not* so, among Unitarians, as well as among Calvinists, our city readers, at least, have of late, if never before, had sufficient evidence.

The Sermon of the Rev. Dr Channing, preached at the Second Unitarian Church in New York, is just issued from the press. Reference has already been made to this sermon, in the Register, and some account given of its powerful effect on the audience. It will be unnecessary therefore for us to speak of its character and merits. We have only time now to say, that the leading purpose of the sermon was to show the superior tendency of Unitarianism, "to form an elevated religious character." We quote the following paragrphs from the prefatory part of the sermon.

"I have said, we dedicate this building to the teaching of the gospel of Christ. But in the present state of the christian church, these words are not as definite as they one day will be. This gospel is variously interpreted. It is preached in various forms. Christendom is parcelled out into various sects. When, therefore, we see a new house of worship reared, the question immediately rises, To what mode of teaching Christianity is it to be devoted? I need not tell you, my hearers, that this house has been built by that class of Christians, who are called Unitarians, and that the gospel will here be taught, as interpreted by that body of believers. This you all know; but perhaps all present have not attached a very precise meaning to the word, by which our particular views of Christianity are designated.— Unitarianism has been made a term of so much reproach, and has been uttered in so many tones of alarm, horror, indignation, and scorn, that to many it gives only a vague impression of something monstrous, impious, unutterably perilous. To such, I would say, that this doctrine, which is considered by some, as the last and most perfect invention of Satan, the consummation of the blasphemies, the most cunning weapon ever forged in the fires of hell, amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but his son and messenger, who derived all his powers and glories from the Universal Parent, and who came into the world not to claim supreme homage for himself, but to carry up the soul to his Father, as the Only Divine Person, the Only Ultimate Object of religious worship. To us, this doctrine seems not to have steamed up from hell, but to have descended from the throne of God, and to invite and attract us thither. To us it seems to come from the scriptures, with a voice loud as the sound of many waters, and as articulate and clear as if Jesus, in a bodily form, were pronouncing it distinctly in our ears. To this doctrine, and to Christianity interpreted in consistency with it, we dedicate this building.

"That we desire to propagate this doctrine, we do not conceal. It is a treasure which we wish not to confine to ourselves, which we dare not lock up in our own breasts.— We regard it as given to us for others as well as for ourselves. We should rejoice to spread it through this great city, to carry it into every dwelling, and to send it far and wide to the remotest settlements of our country. Am I asked, why we wish this diffusion? We dare not say, that we are in no degree influenced by sectarian feeling; for we see it raging around us, and we should be more than men, were we wholly to escape an epidemic passion. We do hope, however that our main purpose and aim is not sectarian, but to promote a purer and nobler piety than now prevails. We are not induced to spread our opinions by the mere conviction that they are true; for there are many truths, historical, metaphysical, scientific, literary, which we have no anxiety to propagate. We regard them as the highest, most important, most efficient truths, and therefore demanding a firm testimony, and earnest efforts to make them known. In thus speaking, we do not mean, that we regard our peculiar views as essential to salvation. Far from us be this spirit of exclusion, the very spirit of antichrist, the worst of all the delusions of popery and of protestantism.— We hold nothing to be essential, but the simple and supreme dedication of the mind, heart, and life to God and to his will. This inward and practical devotedness to the Supreme Being, we are assured, is attained and accepted under all the forms of Christianity. We believe, however, that it is favored by that truth which we maintain, as by no other system of faith. We regard Unitarianism as peculiarly the friend of inward, living, practical religion. For this we value it. For this we would spread it; and we desire none to embrace it, but such as shall seek and derive from it this celestial influence."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

To a Child weeping the Death of his Mother.

"Happy the weeper that but weeps to part
With all a mother's love"— *Mrs Hemans.*

Aye, weep! while yet thy tears flow pure and spotless from their urn,
Those dew-drops of life's morning sky that never may return.
Weep while 't is given thee,—ere the days of other years are nigh,
And thy seared heart know tears no more, when its fountain springs are dry.

Weep, ere the "days of evil years," come o'er thy heart and brow;
And the lofty spirit *smile* mid pangs it may not dream of now.
Ere guilt around that spotless heart its mortal folds entwine,
And leave its shame on other brows, but write its pangs on thine.

Weep for thy childhood's earliest love—weep for the broken lyre—
That the sounding shell hath lost its tone, and the fearless heart its fire,—
For the frozen fount that sparkling played in the young soul's summer bowers,
Ere that chill had strewn thy blighted heart with its loved and perished flowers.

Weep, sadly weep! for bitter years will call forth tears like rain;
And love like that which now thou weepest, thou'lt never know again.
Weep, proudly weep! guilt ne'er has dimmed that deep dark-glancing eye
And high o'er sorrow's misty clou', still shines the sparkling sky.

Yes! weep and pray*—a little while and thou shalt weep no more;
And the heart's deep prayer, and the mourners' tear, and the minstrel's song be o'er.
A little while, and thou shall bow beneath the hoary years;
Oh! happy if that fate be spared by earlier, deadlier tears.

Yes! weep and pray—so He shall still support thy aching head,
Who bade the sounding sea "be still," and the grave give up its dead.
Yes, trust in Him—and fearless dare the ills that *must* be past;
And He who shapes the sparrows flight will guide *thee* home at last. T.

* At the grave of Lazarus, we are told the Saviour wept and prayed.

FOR THE CHRISTIAN REGISTER.

UNITARIAN PREACHING.

Few questions can be more interesting to an Unitarian than the one, so frequently asked, but seldom, if ever, answered, "why the Unitarian preachers do not *exhibit* the zeal of the Calvinist?" It is, as we say, a question oftener asked than answered; and that too while the fact remains confessedly undisputed.

The inquiry is one of more interest to laymen, than seems generally to be imagined by the clergy. It implies a charge of no trifling nature upon those, who profess to have so investigated the doctrines they teach, as to be able to act under their influence. It implies, too, a charge upon those, who are regarded, by the people of their care, with that respect, which their high office justifies; but which cannot and will not survive, where there is an unanswered imputation of inconsistency. It implies, a charge of lukewarmness in their vocation, upon those, whose duty it is, to keep alive the pure flame of religious action in their people.

As it is, then, not a mere question of biblical criticism or of polemic divinity, *a layman* may be permitted to ask the above question, and scrutinize the answer. Not with the intention of censuring, where no good can result; nor with a self-sufficient view of assuming the tone of the teacher, instead of the meekness of a pupil, but to show to the profession, that they are not to imagine, when the world do not presume to examine, that it is because they feel no interest in the subject.

An Unitarian clergyman then is asked, why do we not see him, exhibiting in the pulpit, the earnestness, at least, of an advocate at the bar, who believes in the truth of the principles, he advances, and the justice of his cause? Why, when we enter a church to hear the doctrines of a divine master, whose life was spent in the constant exercise of the most fervent devotion and heartfelt benevolence, we are compelled to listen to cold, scholastic disquisitions instead of sincere exhortations to practical piety?

We are answered, "The religion, which we preach, is not a religion addressed to the passions, but to the reason of men; it is not our endeavor to work upon the feelings, and leave the understanding untaught and unconvinced."

To this, it must be replied,—True it is, Unitarian Christianity is at this moment, making its way into the hearts of men by the sure way of their understandings; and it is to convince that the clergy must labor. But that devotional warmth and religious fervor are so inconsistent with reason, as to refuse to cooperate with it, in the great work of man's redemption, does not, in our humble estimation, necessarily follow.

What is it you are endeavoring by your preaching, to make your people believe? The doctrines taught in the New Testament, doctrines which inculcate *in practice*, the purest benevolence, the free exercise of the warmest affections, and a strict regard to the laws of morality and virtue; and *in faith* commanding nothing revolting, nothing visionary, but building the faith they command on the sure footing of the virtues they inculcate. Can any one, while endeavoring to convince an attentive congregation, that in the exercise of the best affections of the heart consist some of the chief points of their religious faith, can any one be wanting in the feelings, which those affections should prompt?

We would not have *the passions* of any man addressed,—if by passions are meant, those natural passions, by the possession of which, we are allied to the brute creation, and taught that we are but men. But we would have the *good feelings* of man awakened and called into action. Draw pictures of his situation, and awake his *fears* for the consequences; point out his duty; and encourage his good *resolutions* to persevere in it;—present to him his God,—not as a vindictive judge, whose wrath is only to be appeased by the sufferings of a Saviour; but as a kind father who has given unto each, the power by his own self-denial, and virtuous exertions, to gain for himself a kingdom; and thus, if you can, awaken his gratitude.

But again we are told, "that the duty of a minister is not only to officiate as pastor, but to interpret the scriptures, and inculcate correct theological doctrines;—that this can be done only by calm investigation, and admits of no fervor."

True again. We wish as we read our bibles to understand them;—and for assistance herein we look to our clergymen. But while examining into the *letter*, do not let us become so absorbed, as to overlook the *spirit* of the gospel. Our clergymen are the successors of the apostles. As they succeed to their duties, should they not follow in their steps? Let them preach to us, then, *first* the great and fundamental doctrines of faith, taught in the scriptures. *Next*, teach us the application of that faith to our lives and practice; and *then* if on words we differ, search out the truth;—but do not let the office of *pastor* be merged in that of an *interpreter*.

In throwing out these few hints, for the purpose of calling the attention of the clergy to the peculiar defect, which so frequently throws a chill over their exercises, we feel conscious, that the profession cannot be "written into" a different path. If their own feelings, and their own observations do not convince them, (for feeling can convince,) that, coldness and Christianity are deadly enemies,—no essayist can.

The evil too, great as we consider it, lies deep. For as far as the observation of a spectator, (but a deeply interested one,) and of a layman, (but of a christian,) can go, it has its foundation in the present mode of theological education.

The man who is to fill the place of the apostles of old, is not taken as they were, from the midst of the people;—acquainted with their customs and habits, intimate with their feelings, their prejudices and their wants, alive to their interests, and possessing a thorough knowledge of every avenue to the human heart, by their daily familiarity with its windings. But young men, with their heads stored indeed with ancient learning, deep read in the mysteries of theological subtleties, and with minds, to say the least, *tinctured* with the philosophy of "German commentators" are called forth, with but little knowledge of the world and its vices, still less of its wants and the proper means to supply them, to preach to a sinning multitude—a practical religion; I repeat the phrase,—*a practical religion*. After having spent years in studying the nature of their God, they, at the last hour, must stop to learn the nature of man.

It is then to the want of a knowledge of human nature, and of the avenues to the human heart that we attribute much of the inefficacy of Unitarian sermons. Learn then what man is, and you can better point out to him what he should be. As you would diligently examine the tastes, biasses and passions of a pupil committed to your care, so also, where many pupils are to be taught a higher knowledge than worldly wisdom, examine their characters, mix in their society, and find, if possible the avenue to their hearts' best feeling. LAYMAN JUNIOR.

FOR THE CHRISTIAN REGISTER.

ST JOHN.

Little is known, except from the Scriptures, of the life of this Evangelist. It appears from them that he was born at Bethsaida, a small town on the north-western part of the sea of Galilee. He was the son of Zebedee and Salome. His father, though a fisherman, was probably a man of some wealth, as he is mentioned by Mark as employing servants to assist him in his occupation. It is probable too, that John was not of the lowest class of fishermen, since we have his own testimony that he was personally acquainted with Caiaphas the High Priest. The circumstance of our Saviour's committing his mother to the care of John, would seem also to imply, that he was not in indigent circumstances. We infer that John was at first a disciple of John the Baptist, from what is said in John i. 35, and following verses, since, if he had not himself been one of the two there mentioned, he would most naturally have given the names of both those disciples, instead of giving the name of one only.

We have the testimony of Jerome, who professes to derive his opinion from authentic history, that John first became a disciple of Jesus at a very early period of his life; but that he was permitted by our Saviour to resume his ordinary employment, and was not called to be his constant attendant until some time afterward.

From this period he enjoyed the peculiar favor of his master. He was emphatically the disciple whom Jesus loved. He was the witness of his glory on the mount of transfiguration. In the garden of Gethsemane he was one of the three, who were selected by Jesus from the disciples to be the spectators of his distress, the witnesses of his resignation to the will of his heavenly Father. He leaned on Jesus' breast at the last supper. When Christ was brought before the High Priest, we find the faithful disciple following him, notwithstanding the danger to which he exposed himself by so doing; —not that he might, in an hour of weakness, deny the master he so tenderly loved, and become like the too confident Peter, "the sport of a maid"—but from deep and heartfelt anxiety for the safety of him on whose bosom he had so often leaned, from whose lips he had so often received instruction and consolation. We find him lingering at the foot of the cross; the companion, perhaps the kind consoler of the grief of the mother of Jesus; and well was his affection repayed by the trust which the filial affection of Jesus, in that hour of agony, committed to him. "Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdelene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman behold they son. Then saith he to the disciple, Behold thy mother. From that hour the disciple took her to his own home."

After the death of Jesus, John was one of the first that was informed of his resurrection, and in the ardor of the moment we find him outrunning even the impetuous Peter and arriving first at the sepulchre, that he might know if the Lord had indeed arisen from the dead. When our Saviour appeared to his disciples, as they were fishing on the sea of Galilee, it was John who first recognised his master and told Peter, "It is the Lord." And it was of John that our Saviour declared that he should live till he had come in visitation of calamity upon the Jews.

Within a short time after the day of Pentecost when the apostles received the Holy Ghost, Peter and John cured a blind man near the temple, which was the cause of their imprisonment. Upon being liberated on the following day, they were ordered to speak no more in the name of Jesus, but refusing to comply with this injunction, they were a second time imprisoned. From this confinement they were miraculously delivered; and still persisting to preach the doctrines of their crucified Lord, when they were taken into custody by the magistrates, and reproved by them, they boldly declared that it was necessary to obey God rather than men. The Sanhedrim being cut to the heart by the words of these fearless apostles, would have put them to death had it not been for Gamaliel, who persuaded them to release Peter and John which they did, after having scourged them.

During the life time of Mary, John made Jerusalem the place of his abode. After her death, according to some commentators, he visited remote regions, preaching the gospel and establishing churches. Others, are of opinion that Mary accompanied him to Ephesus, where she died.

He fixed upon Ephesus, which was the capital of the proconsular province of Asia, as his permanent place of abode. This is supposed to have been in the year 67, after the death of Peter and Paul. Here he had the superintendence of the seven churches, at Smyrna, Pergamos, Thyatyra, Sardis, Philadelphia, Laodicea and Ephesus, which last was under his more immediate inspection.— The account of his banishment to the island of Patmos is involved in much doubt and obscurity. Some commentators supposing that it was during the persecution by Nero, others believing that it was during the reign of Domitian, while others reject the whole account as incorrect. These last, of course deny that St John the Evangelist was the author of the Apocalypse. There is a story that John was plunged into a vessel of boiling oil, by order of Domitian, but that instead of receiving any injury he was greatly refreshed. In the

pictures of this Evangelist, he is represented as holding a cup with a serpent issuing from it. It is said, that an attempt was made, *by some heretics, to poison him*, but upon his making the sign of the cross over the cup, the poison was converted into a serpent, and thus their wicked designs were miraculously defeated. Both of these accounts are without doubt, the inventions of a later age.

St John probably wrote his gospel at Ephesus at an advanced period of his life. Of the three Epistles purporting to have been written by him the first has never been contested. The two others have by some been thought to be spurious. St John lived to a great age and died at Ephesus in the third year of Trajan's reign and 100 of the Christian era. T. S.

CONGRESSIONAL SUMMARY.

IN THE SENATE.

No business was transacted by the Senate between Friday the 22d, and Tuesday the 26th.—On Tuesday the credentials of Mr Robins, a Senator from Rhode-Island were communicated and read. A bill for the continuation of Cumberland road was introduced and read twice. The only other subject that occupied the attention of the Senate this day was the bill increasing the pay of captains and subalterns of the United States Army, which after some discussion was ordered to be engrossed. On Wednesday the bill was passed and sent to the House. On Thursday the Bankrupt bill was taken up and discussed. On Tuesday, Jan'y 2d, it was again taken up and after several modifications it was ordered to be printed. On Wednesday, January 3, Mr Johnson's resolution for an inquiry into the expediency of establishing an armory on the western waters was agreed to. A bill was reported by Mr Holmes, diminishing the duty on salt. On Friday, a bill authorizing the sale of the reserved salt springs in the State of Missouri, was passed.

IN THE HOUSE OF REPRESENTATIVES.

Agreeably to a previous request of the House, the President transmitted a report of the Secretary of State and certain documents relative to the proceedings at the Congress of Panama. A resolution was submitted authorizing the inquiry whether there is in force any law allowing the imprisonment of free men of color in the District of Columbia. This resolution was discussed at some length, and on the following day was called up again, and was debated for a long time with ability and warmth. The resolution was finally carried by a large majority.

On Thursday the President transmitted a report of the Secretary relative to negociations with the Government of the United Mexican States. It appears that a treaty respecting boundaries, and runaway slaves, &c has been made and signed by the plenipotentiaries, but as it is not yet ratified by the respective governments its details are not yet disclosed.

The resolution of Mr Reed respecting an inquiry into the expediency of estabishing a communication across the Isthmus of Panama, was discussed. In the course of Mr R's remarks he stated that we have an hundred whale ships in the Pacific Ocean, on board of which are 2000 men. Communication cannot be had between these vessels and their homes in a shorter space than eight months. The proposed communication across the Isthmus of Panama would require only three months. The resolution was agreed to.

A resolution was moved by Mr Reed, directing the Secretary to lay before the House an estimate of the expense of making a Canal between Barnstable and Buzzard's Bays.

Mr Webster reported a bill to establish a uniform system of bankruptcy throughout the United States. It was twice read and committed to a committee of the whole. Mr W. stated that he should move for the consideration of the bill on the 17th inst.

Mr Livingston moved a resolution for the appropriation of $50,000 to be expended under the direction of the President in procuring and sending provisions to the suffering inhabitants of Greece. The resolution was discussed, laid on the table and ordered to be printed.

A bill was reported fixing the ratio of representation in Congress after 1833, at one representative for every 60,000 inhabitants. The bill was read twice and committed.

On Friday, Jan. 5, Mr Reed submitted a resolution proposing an inquiry into the expediency of increasing the salary of the Post Master General.

Mr Storrs reported a bill relative to the gradual increase of the Navy.

The House in committee of the whole took up the bill for the relief of the surviving officers of the revolution.

STATE LEGISLATURE.

IN SENATE.

After the reading of the Governor's Message, the several subjects of it were referred to appropriate committees.

An order passed both Houses directing the committees to whom subjects were referred, at the June session, to resume the consideration of the same.

The annual Treasury Report was received and sent down.

Wednesday, the 17th inst. at 12 o'clock, was appointed for the choice of a United States Senator for six years from March next.

A bill to incorporate the New England Lace Company passed to be engrossed.

The principal business of Saturday, was the receiving and disposing of petitions, and the appointing of committees on subjects which will be noticed in their more advanced stages. An engrossed bill passed to be enacted, authorizing an extra term of the Court of Sessions in the county of Essex. On Saturday the same bill passed to be enacted in the House. On Monday a bill to incorporate the Springfield Paper Manufacturing Company passed to be engrossed. Tuesday the 16th was appointed for the second reading of a bill concerning Merchants and Agents or Factors. On Wednesday instructions were given to several committees, and a day was appointed for the second reading of various bills, but no important business was finished.

HOUSE OF REPRESENTATIVES.

On Friday a bill relative to the improvement of the navigation of the Connecticut river was ordered for a second reading on Tuesday.

A committee was appointed to consider the expediency of altering or repealing the laws respecting poor prisoners for debt.

A detailed account of the receipts and expenditures of the Treasury was received from the Treasurer.

A committee was appointed to consider what testimony this State should bear of her sense of the worth and eminent public services of the late John Adams and Thomas Jefferson.

That part of the Governor's Message, which relates to the State's Prison was referred to a select committee. The committee on Education were instructed to consider the expediency of securing by law the competent education of persons under 18 years of age, employed by Manufacturing companies in this commonwealth.

A petition was received from James G. Carter, asking aid in the establishment of a school for the instruction of teachers of both sexes. It was committed to the committee on education.

A bill to incorporate the N. E. Manufacturing company passed to be engrossed.

A committee of one gentleman from each county was appointed to consider the subject of our present Banking system, and to report respecting any improvements that may be made therein, at the expiration of the present charters of our banks in 1831.

FOREIGN INTELLIGENCE.

South America. By arrivals at New York, intelligence has been received from several parts of South America.

Lima. This place, was at the last dates under a military government, and in a very unsettled state. Several officers had been shot on a charge of conspiracy. Admiral Guise was on his trial when the vessel which brought the intelligence sailed. About 1500 Colombian troops at Arica had been ordered by Bolivar to Lima, where they were to be permanently stationed.

The frigate United States, Com. Hull, and sch'r Dolphin, Capt. Kennan, were lying at Callao.—The Peacock, Captain Jones, had sailed for the Sandwich Islands.

The Chilian fleet bought by the Buenos Ayrean Government had arrived at a port on the coast of Patagonia, in a distressed condition. Part of the blockading squadron of Buenos Ayres had gone in pursuit of them.

Colombia. By the Gaceta de Carthagena of the 26th Nov. we are informed that Bolivar had arrived in Bogota. He was received with great expressions of joy. The liberator replied to the public acclamation with which he was received by crying *viva to the constitution*, which he denominated a charter sacred and inviolable for two years.

England. Arrivals at New York bring London papers to Nov. 21. The king delivered his speech at the opening of Parliament, in person. It is short, and principally composed of remarks on the revenues and on the distress that has pervaded the commercial and manufacturing classes.

Captain Parry has commissioned the Hecla at Deptford, the fitting out of which was to commence immediately, for the voyage to Spitzburgen. Several officers have been appointed to her, one of whom (Lieut. Ross) would proceed with Capt. P. in one of the boats over the ice, in the drawing of which Shetland ponies are to be employed which will be taken on board at the Orkneys.

The situation of the Cotton Weavers and Manufacturers in Blackburn and its vicinity, continues to be in the highest degree distressing.—There are in the district around Blackburn about 70,000 poor people who depend on that description of labor, of which number 20,000 are out of work. As the compassion of the master manufacturers for the state of the starving poor, combined with the miserably low rate of wages, induces them to continue working as much as possible, it is supposed that even at the present rate, far more goods are manufactured than can be consumed, so that the number of people out of work is likely to increase rather than to diminish, and this at the speedy approach of the inclement season. There appears to be far more distress in the district around Blackburn than in any other part of England.

British Traveller, Nov. 21.

A strong belief existed in England that the independence of Greece would be established; as a consequence of this, Greek stock had risen.

A Spanish schooner with Dutch colors lately captured by an English ship of war, was found to have 240 slaves in her hold, in a state of starvation. Sixty had died out of 300. The schooner when captured had only one day's provisions on board.

It is rumored, though we believe not generally credited, that five English sail of the line had left Portsmouth for the Tagus, with 1000 troops on board, and that ten others would sail immediately with 10,000 troops. In connexion with this report it is stated that a war between England and the powers constituting the Holy Alliance was expected to take place.

The packet ship Corinthian, Capt. Davis, which arrived on Thursday at this port, brought Liverpool papers to 27th Nov. We select the following items of news.

Considerable dissatisfaction was expressed at the silence of the King on the subject of the Corn Laws, and the situation of Ireland.

In the House of Lords, Lord Liverpool stated that he would take it upon himself to bring forward the important subject of the corn laws immediately after the recess.

The Liverpool Commercial Chronicle says, "the distress of the manufacturing interests has increased, and is increasing to an extent that it is hardly possible to conceive. We shudder to think how the miserable are to face the winter, without furniture, raiment, fuel or food; thousands of men, with their families, willing to work, are in this situation in this country.

Letters from India, received in Liverpool, state that Mr and Mrs Judson, Missionaries to Burmah were expected to remove temporarily to Calcutta, whither Dr Price had already gone,—for the purpose of obtaining the necessaries of life, of which they are said to be miserably destitute.—If they should not remove to Calcutta, it is suggested that they will probably remove the mission altogether to one of the conquered provinces, that they may be under the protection of the British Government.

DOMESTIC INTELLIGENCE.

We regret to learn that the publication of the Boston News Letter, which has just closed its second volume; will be suspended, till additional patronage shall be obtained. It appears from the last No. of this work, that there were 928 marriages in this city during the past year, being 35 more than in 1825, and that the number of deaths was 1251, being 199 less that in 1825.

The whole amount of exports from Boston, to the British West India Islands during the past year, was only about $30,000.

Brewery. A company is formed to establish an extensive brewery at South Boston. We doubt not it will be made profitable to the proprietors; and in a moral point of view its utility must be great in aiding the cause of temperance by diminishing the use of ardent spirits. We wish it succes.

Railroad. Renewed attention has of late been given to the project of a railroad from Boston to Albany. The subject will probably be carefully considered, and measures taken to further its execution by the Massachusetts legislature at the present session.

Relief of the Greeks. A meeting was held in New York city, on the evening of the 6th instant, to take measures for sending relief to the Greeks, in their present extreme need of the necessaries of life. The New York Daily Advertiser has the following remarks relative to the meeting, and to the subject of their sympathy. "The committee appointed was large, and is made up of our most respectable and active inhabitants in the various departments of business, and we cannot entertain a moments doubt of the success of their efforts. It is much to be desired that they would immediately set about accomplishing the object of their appointment. Hunger and cold admit of no unnecessary delay. The situation of the aged, the females, and the young, who have for months fed upon roots and acorns, and who have not clothes to cover them from the inclemency of the weather, preclude the idea of procrastination. The severity of the season here, where we are furnished not merely with the comforts, but with the luxuries of life, may serve to remind us of the sufferings of those who wander upon the mountains of Greece, without shelter, without food, and without raiment. We hope to be able in a few days to congratulate the friends of benevolence, of freedom, and of humanity, that a ship, fully loaded with provisions, is on her voyage to the Mediterranean for the benefit of the starving Greeks." At the meeting above referred to, several resolutions were adopted, of which the four following are part.

"*Resolved*, That this meeting is filled with sentiments of compassion and sympathy towards the Greek nation, in their present extreme suffering of all the complicated evils of war and famine.

Resolved, That a nation struggling for its freedom, with a courage and steadfastness which no perils have daunted, and which no miseries have had power to subdue, have a peculiar claim upon the sympathies and charities of every citizen of this free country.

Resolved, That the appeal which is now made by a distinguished leader of the Greeks, to us, as a 'people of Christians, a people devoted to liberty, in behalf of the famishing women and children of a nation to whom its foe has left no agriculture, no commerce, no arts,' demands the most prompt and liberal efforts for their relief."

A volume, entitled *Commentaries on American Law*, and consisting of twenty-three Lectures, has just been published at Albany, by James Kent, Esq. late chancellor of the state of New York. Other volumes are expected.

Doctor Kent has been unanimously re-elected Governor of Maryland.

Mr Jefferson. The resolution bestowing $10,000 on the heirs of Mr Jefferson, passed the Legislature of South Carolin with great enthusiasm. The Richmond papers call on Virginia to follow so honorable an example. It is stated that prior to the adoption of the resolution by the South Carolina Legislature, there was a proposition on foot among the members (in conversation) to purchase Monticello and present it to Mrs Randolph, but that it was thought best to leave this step *to Virginia!* We take it for granted that some order will shortly be taken on the subject in the latter state.—*N. Y. Statesman.*

Greek Cause. The situation of the Greek people perhaps never made so strong claims on our sympathy and aid as now. Their resources for provision have been destroyed by the enemy, and to escape from the sword or slavery many of them have fled to the mountains and unfrequented places were they meet with famine. We are much gratified to witness a renewed spirit of benevolence in the public which has been raised by the increased calamities of the Greek sufferers.

Installation. On the 20th ult. Rev. John N. Brown, was installed Pastor of the first Baptist church in Malden. The Sermon was preached by Rev. Henry Jackson, of Charlestown, from 2 Cor. v, 2.

Ordination. On the 27th ult. Rev. Moses Gill Grosvenor was ordained over the Congregational Courch and Society in the West Parish in Haverhill, Mass. The Sermon was preached by Rev. Mr Edwards of Andover.

SUMMARY.

England and the United States.—An intelligent American, now in London, who is every way competent by education and observation, to form judicious deductions, writes to his friend here as follows:—*Nat. Adv.*

"The condition of England at this time is any thing but cheering. The *Tariff System* is the heaviest BLOW she ever received from our country. She begins to feel its operation, and seeks to quarrel with us about the northern boundary. The United States have hitherto afforded the best market for her manufactures. It is now diminishing—and Manchester, Leeds, and Birmingham, feel the vibration of every loom that is erected in our country. England is in danger also of losing much of its continental market.—France, Holland, Russia, Germany, &c, &c, are patronising manufactures to an extent that fills the wisest heads in England with dismay. I am aware that the opposition here is always portending evil; but even the friends of the ministerial party confess an alarm. The corn laws are the ostensible, permanent grievance; but the manufacturing distress is the evil that threatens most loudly and permanently the interests and tranquility of England."

Sugar. A German has published a pamphlet on the advantages of making sugar from potatoes; 11 pounds of sugar, he says, can be made from 200 pounds of potatoes.

The donations to the American Board of Missions, during the month ending Dec. 20, amount to $2756 17.

On the 27th ult. a Society was formed with the name of "The Primary Baptist Missionary Society in the county of Barnstable."

At a recent concert given for the benefit of the Orphan Asylum, at New York, the sum of $1059 was received.

Mr Wolff, the celebrated missionary among the Jews, is now in Ireland endeavoring to convince the Catholics of their errors.

By the official returns of last winter the population of Lower Canada was 420,679. By late official returns it appears that the population of Upper Canada is 231,773. The emigrants who have arrived at Quebec from the mother country, during the last eight years are said to be about 80,000, and about one third part of these are supposed to have come to the United States.

Governor Coles, in his Message to the Legislature of Illinois, urges the gradual abolition of the remnant of African Slavery. The continuance of slavery; he remarks, is a "violation of the fundamental laws of the state." The melioration of the code relative to free negroes, is recommended. It seems that every colored person not producing written evidence of his freedom, is deemed a slave. The Governor suggests that instead of this, every man should be presumed free until the contrary appear.

A weekly newspaper, called the *Gloucester Telegraph*, has just been established at Gloucester, Mass.

Another weekly Newspaper, called the *Constellation* has also been established at Nashua Village, N. H.

The convention with Great Britain has been ratified by the Senate of the United States. By this instrument that Government agrees to pay the sum $1,204,000 in full for all claims for property carried away by the British troops during the late war.

Paez.—A great deal has been said of this man, and frequently he has been termed a negro. The writer has frequently seen him. He is about 6 feet 8 inches in height, of stout muscular frame, and a very keen black eye. His complexion is dark, (though not darker than many of our countrymen) but nothing of the negro; he is fairly termed a Creole of the country. Paez is said to be an illiterate man, and until the recent events in Venezuela was considered an honest man and a true patriot. But in consequence of his arrest owing to his conduct relative to the citizen militia, it is believed he became exasperated against the general government. Although he took the civil power into his own hands, yet it was believed the state of the country justified it. That Gen. Paez at the time of his arrest was much irritated and that his passions were then worked upon by Pena and his other advisers, cannot be doubted, and even has been proved by his subsequent conduct in joining these people for a remedy of abuses. That Paez on reflection has most sincerely regretted it, there is no doubt.

Cotton Goods.—One thousand five hundred bales of American Cotton Goods have recently been shipped from Boston for Smyrna.

Australasia. From the Sydney Gazette, printed in New South Wales, it appears that there are now three papers at the Cape of Good Hope: the "South African Commercial Advertiser," the "New Organ" and the "Dutch South African Journal."

Fraud. Some of the Georgia papers state that a bill has been introduced into the Senate for the removal of Mr. Fulton, as Chief Engineer of the state, in consequence of his imposing on the Board of Public Works a report as his own which he copied from Ree's Encyclopedia.

MARRIAGES.

In this city, on Sunday evening last, by Rev. Henry Ware, Jr, Mr William G. Cutter to Miss Zilpah M. Wilder.

In Stirling, January 1st, by the Rev. Peter Osgood, Doct'r Thomas R. Boutelle of Leominster, to Miss Sarah W. Kilburn.

In East Bridgewater, by the Rev. Mr Williams, Mr David Ames, jr of Springfield, to Miss Mary O. Mitchell, daughter of the Hon. Nahum Mitchell.

DEATHS.

In this city, on the 11th inst. widow Hannah King, late of Waltham, (Mass.) aged 50.

In Providence, Mr Edward Mason, in the 74th year of his age.

In New York, on the 24th ult. Mr William B. Yeomans, son of the late Capt. N. Yeomans of Newport, aged 39.

In Saco, Mrs Sally Sinnott, wife of Mr Joseph Sinnott, aged 34.

UNITARIAN TRACTS.

BOWLES & DEARBORN, 72 Washington street, having been appointed General Agents to the *American Unitarian Association*, will supply Agents, subscribers and others, on liberal terms. They have for sale the following Tracts which have been published by the Association:—

A letter on the Principles of the Missionary Enterprize.

One Hundred Scriptural Arguments for the Unitarian Faith.

The faith once delivered to the Saints.

On Human Depravity—By Edmund Q. Sewall.

On Religious Phraseology.

Omniscience, the attribute of the Father only. By Rev. Joseph Hutton.

The Unitarians Answer. By Rev. Orville Dewey.

A Discourse on the evidences of Revealed Religion. By William E. Channing, D. D.

Causes of the Progress of Liberal Christianity, in New England.

Remarks on a popular Error, respecting the Lord's Supper. By F. W. P. Greenwood.

Jan 5 6tis

MR LITTLE'S SERMON.

JUST received and for sale at 81 Washington street, "A Funeral Sermon, on the death of John Adams and Thomas Jefferson, Ex-Presidents of the United States, preached on Sunday evening, July 16, 1826, in the first Unitarian Church, Washington City. By Robert Little."

jan 13

NORTH AMERICAN REVIEW.

THIS day published, by FREDERICK T. GRAY, No. 74 Washington street, (up stairs,) the NORTH AMERICAN REVIEW.

CONTENTS OF NO. LIV.

ART. I. *Internal Improvements* Report of the Examination which has been made by the Board of Engineers, with a view to Internal Improvement, &c. February 14th, 1825. Report of the Board of Internal Improvement upon the Subject of a National Road from the City of Washington to New Orleans.

ART. II. WINTHROP'S HISTORY OF NEW ENGLAND.—The History of New England from 1630 to 1649, by John Winthrop, first Governor of the Colony of Massachusettss Bay; from his Original Manuscripts. With Notes, &c. By James Savage.

ART. III. THE WISE MEN OF GOTHAM.—The Merry Tales of the Three Wise Men of Gotham.

ART. IV. GROWTH OF THE MIND.—Observations on the Growth of the Mind. By Sampson Reed.

ART. V. LIFE OF WILLIAM PINKNEY.—Some Account of the Life Writings and Speeches of William Pinkney. By Henry Wheaton.

ART. VI. DIPLOMACY OF THE UNITED STATES.—The Diplomacy of the United States; being an Account of the Foreign Relations of the Country, from the First Treaty with France, in 1778, to the Treaty of Ghent, in 1814, with Great Britain.

ART. VII. WILSON'S AND BONAPARTE'S ORNITHOLOGY.—Supplement to the Ornithology of Alexander Wilson; containing a Sketch of the Author's Life. By George Ord. American Ornithology; or the Natural History of Birds inhabiting the United States, not given by Wilson; with Figures from Nature. By Charles Lucian Bonaparte. Vol. I.

ART. VIII. PHI BETA KAPPA ORATIONS.—A Discourse delivered before the Phi Beta Kappa Society at Cambridge. By Joseph Story.—An Oration pronounced at New Haven before the Society of the Phi Beta Kappa. By James A. Hill-House.

ART. IX. GREEK LEXICOGRAPHY. The Greek Lexicon of Schrevelius translated into English, with many Additions.

ART X. IMPROVEMENT OF COMMON SCHOOLS. Essay upon Popular Education, containing a particular Examination of the Schools of Massachusetts, and an Outline of an Institution for the Education of Teachers. By James G. Carter.

ART. XI. CARDOZO'S NOTES ON POLITICAL ECONOMY. Notes on Political Economy. By J. N. Cardozo.

ART. XII. RUSIAN TALES. Russian Tales; from the French of Count Xavier de Maistre.

ART. XII. REVISION of the LAWS of N. YORK. Report from the Commissioners appointed to revise the Statute Laws of the State of New York.

ART. XIV. *Critical Notices.* Francis Berrian. Bryan's Poetical Address. History of New York. Everett's New Ideas on Population. Education in Tennessee. Grimshaw's Books for Schools. American Journals in France and Germany; Atlantic Souvenir, and the Memorial. The Classical Reader, and the American Class Book. Congress of Buenos Ayres. Mason's Address on Church Music.

Quarterly List of Publications. Jan. 6.

ASTRONOMICAL LECTURES. Mr. CHICKERING, of Harvard University, is giving a course of Lectures on ASTRONOMY. The Course will consist of twelve Lectures. The Lectures will be delivered on *Tuesday* and *Thursday* Evenings in JULIEN HALL. Lectures to commence at 6 o'clock. The following are the subjects of the proposed Lectures.

1. Introductory.
2. General View of the Planetary System.
3. Gravity.
4. The Sun.
5. The Inferior Planets and the Moon.
6. The Earth, its Figure and Motion.
7. The Earth,—its Motions.
8. Eclipses and Tides.
9. The Superior Planets.
10. Comets.
11. The Fixed Stars.
12. The Fixed Stars.

Terms of Admission to the Course.

For one Person, - - - - - $4
For two Persons, - - - - - 7
For a Family, - - - - - 10

Admission to a single Lecture, 50 cents.

Tickets and Synopses of the Course, at HILLIARD, GRAY & Co's. Bookstore.

Boston, Jan. 4.

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 4.

DUTIES OF CONSOLATION.

JUST Published, at the Office of the Christian Register, THE DUTIES OF CONSOLATION, and the Rites and Customs appropriate to Mourning. nov 4

CHRISTIAN EXAMINER.

THIS day published, "The Christian Examiner and Theological Review for November and December; Vol. III. No. VI.

CONTENTS.

Miscellany. Fourth Letter on Missions an Unitarian Resources. The nature and necessity of holiness.

Collections. Death and sleep. The guilty conscience.

Poetry, Seasons of prayer. To C. with a lock of his mother's hair.

Review. Art. XIII. Memoirs and poetical remains of the late Jane Taylor. By Isaac Taylor. Art. XIV. Address on Church Music. By Lowell Mason. Art. XV. The Protestant Review.

Notices of recent publications. Huntoon's Dedication Sermon. Worcester's epitome of Geography. Robinson's Sermon and Sullivan's remarks.

Intelligence. Unitarian Chapels in England, Wales, and Scotland. Unitarianism in New York. Installation at Groton. Congregational Socieiy in Purchase Street. Society for the promotion of Christianity in India. Letter from Mr Adam on Unitarianism in India. Ordination at Walpole. Church in Higginson Square, Salem. Massachusetts Peace Society. South's Sermons. Sunday evening Lectures.

Obituary—New Publications—Notice to readers. jan 13

POETRY.

THE RESTORATION OF ISRAEL.

"And I heard a voice out of heaven saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—*Rev.* xxi, 3.

King of the dead! how long shall sweep
Thy wrath! how long thy outcasts weep!
Two thousand agonizing years
Has Israel steeped her bread in tears;
The vial on her head been poured—
Flight, famine, shame, the scourge, the sword!

'Tis done! Has breathed thy trumpet blast,
The tribes at length have wept their last!
On rolls the host! From land and wave
The earth sends up th' unransom'd slave!
There rides no glittering chivalry,
No banner purples in the sky;
The world within their hearts has died;
Two thousand years have slain their pride!
The look of pale remorse is there,
The lip, involuntary prayer;
The form still marked with many a stain—
Brand of the soil, the scourge, the chain;
The serf of Afric's fiery ground;
The slave, by Indian suns embrowned;
The weary drudges of the oar,
By the swart Arab's poisoned shore,
The gatherings of earth's wildest tract—
On bursts the living cataract!
What strength of man can check its speed?
They come—the nation of the freed;
Who leads their march? Beneath His wheel
Back rolls the sea, the mountains reel!
Before their tread His trump is blown,
Who speaks in thunder, and 't is done!
King of the dead! Oh, not in vain
Was thy long pilgrimage of pain;
Oh not in vain arose thy prayer,
When pressed the thorn thy temples bare;
Oh, not in vain the voice that cried,
To spare thy maddened homicide!
Even for this hour thy heart's blood streamed!
They come!—the host of the Redeemed!

What flames upon the distant sky?
'T is not the comet's sanguine dye,
'T is not the lightning's quivering spire,
'T is not the sun's ascending fire.
And now, as nearer speeds their march,
Expands the rainbow's mighty arch;
Though there has burst no thundercloud,
No flash of death the soil has ploughed,
And still ascends before their gaze,
Arch upon arch, the lovely blaze;
Still, as the gorgeous clouds unfold,
Rise towers and domes, immortal mould.
Scenes! the patriarch's visoned eye
Beheld, and then rejoiced to die;
That like the altars burning coal,
Touched the pale prophet's harp with soul;
That the throned seraphs long to see,
Now given, thou slave of slaves, to thee!
Whose city this? What potentate
Sits there the King of Time and Fate?
Whom glory covers with a robe,
Whose sceptre shakes the solid globe,
Whom shapes of fire and splendor guard?
There sits the man "whose face was marred,
To whom archangels bow the knee—
The weeper in Gethsemane!
Down in the dust, aye, Israel, kneel;
For now thy withered heart can feel!
Aye, let thy wan cheek burn like flame,
There sits thy glory and thy shame!

Rev. George Croly.

HISTORICAL.

FOR THE CHRISTIAN REGISTER.

THE BUCCANIERS.

When the Spaniards first discovered and subdued their possessions in South America and its islands, the wealth of those regions excited the admiration and cupidity of mankind, to a degree unknown before or since that period. Even their fancies, quickened as they were by avarice, could scarcely compass the golden visions, daily realized by adventurers in the New World; and the magic wealth of eastern fiction seemed there outdone by sober nature. In those days Europeans literally stood *arrectis auribus*, and the discovery of a golden island, a silver mountain, or a city walled in with precious stones, would hardly have exceeded their expectations.

But men had yet to learn, that golden visions whether real or fictitious, should have the accompaniments of treachery, cruelty and blood; so fiction had long since represented the matter, and experience sealed her accuracy. The swords of the first conquerors of America, turned against each other in civil war, gave the first lesson upon this subject to mankind, and the buccaniers the second.

The age of these bold and bloody pirates, was that of Philip's war in New-England; and it is well known that many of them sought a refuge here from merited punishment; but, becoming quiet subjects in their adopted country, our ancestors scrupled not to use both their swords and warlike skill, in driving out the ancient inhabitants of this country.

The robberies and desolations of the buccaniers were confined mostly to the West Indian seas, which were in those days an immense highway for European commerce; and where the innumerable keys, or desolate sand-islands, furnished great facilities for escape and concealment. Their extreme, and even wanton cruelty in shedding blood, inspired all nations with horror and especially those of this western world; and it was current in New-England that the unfrequented ports of this coast and the banks of such rivers as were accessible to their ships, concealed much of their treasure. The superstition of the times also famed, that in making these blood-stained deposits, the buccaniers usually slew a man, and placing his body in a grave beside the treasure, either by the aid of the devil or some inexplicable power of enchantment, they bound the soul of the victim to keep it until the true owner should appear. Hence, at this day, it is in the legends of our country, that gold mines and hidden treasure, to use the appropriate phrase, are under enchantment; and many are the rules and encouragements given thereby to the finder to disregard or elude the various and terrific visions, and the artifice of the supernatural sentinel.

The following incident turned the eyes of all nations upon the buccaniers. In the latter part of the seventeenth century, the Plate fleet or galleons of Spain bound from America and laden with the king's treasures, encountered in the Gulf of Florida a great storm, which lasted many days, insomuch that the ships were cast upon the shoals near the shore, went to pieces, and their rich cargoes buried in the ocean. The news of this loss soon reached the Havana, from whence a number of vessels were sent out, with a competent number of men on board, and sixty of the king's troops as a guard; these had already arrived at the place of the disaster and were busily employed in taking up the treasure.

But the fame of the accident to the royal fleet was not confined to the Havana; it reached the greedy ears of certain pirates, dwellers in Jamaica and Tortuga, who had hitherto mostly pursued their vocation individually; but on this occasion, they embodied themselves to the number of more than three hundred, chose their own leaders, and in three sloops and two ships, which they had the address to procure, and without previous notice came directly upon the men of the Havana and the king's people, and dispersed them without the loss of a man, and took the gold already reclaimed from the ocean. Whilst the rovers sailed towards Jamaica, on their return, fortune cast in their way another temptation, which they had not the power to resist. This was a rich ship, bound from Porto Bello to the Havana. The pirates soon boarded her, and taking every thing of value suffered her to depart. But the sufferers, on arriving in port, made a representation to the governor of their wrongs, and he forthwith sent an express to Jamaica, where the governor took measures to secure the pirates when they should land. But some friendly voice warned them of their danger, and they kept aloof from the island and knowing their lives were forfeited, they became desperate, and commenced an indiscriminate robbery on the commerce of all nations in those seas.

The first pirate who attracted notice as a leader, was one Lolonois, a native of France.—From his youth he was accustomed to the dangers of the seas; and in time gained a reputation which attracted the notice of the Governor of Tortuga. This ruler who was himself a needy adventurer, and not over scrupulous about the means of wealth, upon certain conditions well understood, gave Lolonois a ship and bade him go and seek his fortune. This for a while the buccanier did, and with such success that his ship was well nigh laden with wealth. But at last for his wickedness the elements seemed to conspire against him and a mighty wind arose and blew so violently upon him that he was cast away upon the coast of Campeachy and all his treasures went to the bottom, but himself and many of his men escaped from the waves. Coming upon land, they were soon recognized by the people of the coast as the cruel buccaniers who had for a long time kept the country in fear; and with one accord they fell upon and slew most of the company and wounded Lolonois himself, but not mortally. The crafty pirate finding no other means of escape, besmeared himself with the blood of his companions, lay like one dead among them until the enemy departed. Then putting on the dress of a dead Spaniard, he in that disguise went about the country unmolested. He even went into the city of Campeachy and witnessed the rejoicing of the people for his death. At last, by the promise of liberty, he enticed some slaves to become his creatures, and by their aid he stole two boats and found his way back to Tortuga, the common refuge of all buccaniers. And here he planned new schemes of robbery, as well by land as sea, which shall be hereafter narrated. A. C.

EDUCATION.

In an abstract, which we gave last week from the Daily Advertiser, of the Governor's Message, an allusion was made to that part of his message, which recommends an increased attention to the means of common education among us, and particularly to the importance of improving the qualifications of teachers. The following paragraphs from the message will be gratifying to those of our readers who have not had an opportunity of seeing the message.

On recurring, as by the constitution it is made the duty of the Legislature and Magistrates, in all periods of the Commonwealth, continually to do, to the interests of literature and the sciences the occasion of some further provision of means for the instruction of youth will forcibly present itself to your consideration.—There are, at the present day, manifest indications of increased regard to opportunities and advantages for acquiring useful knowledge. Education is daily assuming a practical and less abstruse character. It now connects itself with the ordinary pursuits of life, and aims more directly at obtaining the necessary qualifications for the business of society. The execution of a recent statute of the Government, on this subject, which in its general principles, is believed to be of the most salutary tendency, has disclosed the fact of a deficiency of qualified instructers, for the requirements of the public. The usual resorts to the colleges, and the higher schools, have been found incompetent to the supply. And besides this inconvenience, it comes more and more to be felt and understood, that temporary engagements and a divided attention to the business of instruction, are utterly inconsistent with the acquisition of that experience and skill, which alone can give success, in this most difficult and responsible of all employments. To increase the number and improve the qualifications of the teachers of youth, is an object worthy the best efforts of an enlightened age. The subject has already occupied the thoughts of intelligent and inquiring minds, and led to many interesting and valuable discussions, full of information and admonition. On a former occasion, it was presented to your notice, and its intrinsic importance will excuse a renewed recommendation of it, at this time, to your favorable attention.

If the condition of the finances of the Commonwealth, or other considerations, forbid the establishment of an institution under the exclusive patronage of the state, for the definite purpose of forming a class of men to the business of instruction, by endowing them with capacity and facility in imparting knowledge, and giving them talent and aptitude in the art of governing, with which they may go forth into all the towns and districts, to reform the defects of the common schools, to improve the mode of education, to diffuse an acquaintance with the physical sciences, and create greater capacities for usefulness in the rising generation, yet may something be done for these desirable purposes. There is reason to believe that an appropriation and pledge of an annual sum, for a limited period of years, to any of the incorporated Academies, which should first satisfactorily provide for a course of tuition in the qualifications and duties of teachers of youth, or the like promise of encouragement to the earliest establishment of a seminary for the appropriate education of such instructers, would be attended with advantageous results. Under this arrangement, and to guard against a possible abuse of the public liberality, a Board of Visistors should be constituted, to examine the plan of the institution, to inquire from time to time into the means and course of instruction, and to determine the claim to the receipt of the proffered bounty, upon the conditions and limitations which the wisdom of the Legislature should prescribe.

To the extract given above from the Governor's message, we add a few paragraphs on the same subject from the Journal of Education, from which we quoted last week.

"With the exception of one country in Europe, the education obtained at common schools, is as yet but an experiment in its incipient stage. In this department, therefore, we must not look for models elsewhere. The national schools of England are, it is true, in a very prosperous condition, when we compare the present with the past opportunities of education afforded to the population of that country. The system of mutual instruction, has been satisfactorily exhibited in these schools, as the most speedy and efficacious hitherto devised, for the communication of knowledge, and for the purposes of practical discipline. Still, we shall find, on examination, that the whole scope of this department of education is very narrow,—extending to perhaps not even the limits of our district school instruction, when under the management of a zealous teacher. In Scotland, where common education has been the pride of the country for ages, we find a system which affords, indeed, the poorest of its pupils the benefits of common preparatory education combined, and sometimes furnishes an instance of a dilligent youth making as high attainments before he leaves school, as are expected at some of our colleges. But when we examine in detail the course commonly adopted, we shall find it very inadequate to the object of training the mass of our youth for the discharge of their duties as men and as citizens. The parochial instruction of the Scottish schools seldom or never attempts even a decent elementary course of geography or history,—branches justly deemed indispensable as the basis of that political intelligence which, in this country must be widely diffused among all classes, to secure the blessings of enlightened and efficient legislation; since the control of public interests among us, does not depend on the management of a few, but is virtually in the hands of all.

But it is not alone to the branches just mentioned, that the public attention needs to be directed. The elements of all useful science, and especially those which enter into the occupations of the farmer and the mechanic, should form a part of education in the common schools of the whole country. And here we are forced to advert once more to the inadequate preparation which teachers receive for a proper discharge of their office. The comparatively low state of our district schools is not attributable to the instructers so much as to the community at large. No provision is made for the instruction of teachers; and neither the zeal nor the funds of individuals can furnish the requisite advantages. The condition of common schools cannot in fact be improved, unless the people and their representatives are brought to feel that teachers must, like other classes of men, be trained to their business. The extensive diffusion of the system of mutual instruction will, no doubt, facilitate the necessary details of the organization, the government and the exercises of a school. But if the education of the community is ever to be put on the footing to which its importance entitles it, the teachers of common schools must be liberally furnished with all attainable opportunities of becoming a highly enlightened body,—worthy, in short, of the great trust reposed in them. They have not hitherto been properly considered what in fact they are,—the teachers of the community,—a class of men who enlarge or narrow the public mind by the standard of their own education. And this power, voluntary or involuntary as its exercise may be, is notwithstanding in continual action, elevating or depressing the best interests of the nation.

Academies and *preparatory schools* are undergoing an extensive reformation in most parts of this country. The salaries which teachers in this department commonly receive, make it more the interest of candidates to acquire better qualifications than are current for lower schools.

Within a few years, particularly, there has not only been a visible improvement in the manner of imparting instruction, but a more liberal system, as regards the course of study: more branches are introduced; and more years are assigned to this stage of education. These improvements are conspicuous in seminaries for females, and in the high schools recently established in various parts of the country.

Much however, of the business of reformation remains to be accomplished. A wider dissemination of practical education of a higher order, is much needed for the benefit especially of those classes of the community who do not need the laborious literary preparation indispensable to professional life, but who do need, in their daily vocations, the best aids which practical science can furnish.

MISCELLANY.

CRUELTY TO THE BRUTE CREATION. He that can look with pleasure on the agonies of an unoffending and unresisting animal, will soon learn to view the sufferings of a fellow creature with indifference; and in time he will acquire the power of viewing them with triumph, if this fellow-creature should become the victim of his resentment, be it just or unjust. But the minds of children are open to impressions of every sort; and, indeed, wonderful is the facility with which a judicious instructer may habituate them to tender emotions. I have, therefore, always considered mercy to beings of an inferior species as a virtue which children are very capable of learning, but which is most difficult to be taught if the heart has been once familiarized to spectacles of distress, and has been permitted either to behold the pangs of any living creature with cold insensibility, or to inflict them with wanton barbarity.—*Dr Parr.*

THE GREEKS AND TURKS. We disclaim all enthusiasm. Yet we do not hesitate to pronounce the cause of Greece, the cause of human nature. We allow the greater part of the imputations on the Greek character—that it is rash, given to quarrel, suspicious, inconstant, and careless of blood. But the Greek has not had his trial. He has been for almost five hundred years, a broken man. His place of birth has been only a larger prison; his education, the bitterness of heart, the subterfuge, the sullen treachery, and the furious revenge of the slave. What estimate can we form of the strength and stature of freedom from this decrepit and barbarous servitude?—Even the vices of the character may to be an indication of the vigor of its capabilities. The perversion of the best thing is the worst. The fiery element that, in its rage, lays waste the land, is the great and exhaustless instrument of comfort and abundance. But the question may be decided at once—we know what the Greeks have been! If they are now barbarians, we must remember that they were once the lights of the world.—*Blackwood's Magazine.*

CHARACTER OF THE TURK. The Turk is a barbarian. All his vices are thoroughly and incurably barbarian. He is habitually tyrannical, passionate for plunder, and a lover of blood—his tastes are barbarian, extravagant splendor, gross indulgence, savage indolence of mind and body—he enjoys none of the resources of civilization—he has no national literature—he cultivates no language—he produces no picture, no statue, no music. Greeks are his linguists, and the navigators of his ships—foreigners discipline his army, and carry on his diplomacy. He resists the civilization of Europe with utter scorn, and even when forced upon him by circumstances, he resists it till its nature is changed, and he is again the Turk or Mahomet the Second—he answers religious conviction by the dagger. He sits among the nations with no other instinct than that of tiger, to seek out his prey, and having found it, to gorge and sleep.

Yet no nation on earth has had such advantages for the most consummate civilization. It has been seated in the central region of the temperate zone—the master of its central sea on all its borders from Syria to Italy on the one side, and to Mauritania on the other. In the richest, most magnificent and inspiring realm that ever was under the dominion of man—the land filled with those splendid remembrances which have been the seed of knowledge and highmindedness to the ends of the earth; its plains and mountains a succession of trophies to the civil or military glory of the most illustrious spirits of mankind. Of all this super dominion, the Turk has been the lord for almost five centuries. Yet he is a barbarian still, with all the ferocity of the old dweller of the Imaus, even his hospitality and bravery are but the virtues of barbarism.—*Ib.*

PERSIA—*mercy of a despot.* The porter of the mosque near the bazaar is a man with one eye. The person who accompanied us accounted for the loss of the other eye. This man, who is a Tartar, was one of the officers of the household of the late Khan, and had the general superintendence of the palace.—According to the etiquette of oriental palaces, the officers, when going through the courts, should hold their heads bowed down, and their hands crossed on their breast. One day this unfortunate man inadvertently raised his eyes towards the apartments out of which were looking the Kan and one of his women. He was immediately called into the presence of the Kan, who asked him, in a tone of great severity, with which of his eyes he had seen the sultana; the man replied with his right eye, and the Khan ordered it to be immediately torn from his head. This did not prevent the Tartar from remaining in his service till the death of his master. This cruelty, however, is not to be wondered at in a country where the loss of eyes is often considered as a favor—it being substituted for the punishment of death. When Mazanderan was invaded by the first Chah of Persia of the present reigning dynasty, the eunuch Aga Mahomet Kan, one of his generals, took a town by assault, after an obstinate resistance: when he had assuaged his fury by a very extended massacre, he then entered into a composition with the chiefs of the city, relative to sparing the lives of the remainder of the inhabitants. A pardon was granted to them on condition of their delivering to him ten pounds of human eyes!—*Voyage dans la Russie Meridionale.*

The Glaciers of the Alps.—Glaciers have been most inaccurately termed mountains of ice. They are on the contrary more properly *valleys* of ice. They are uniformly found in the deep valleys or ravines between the mountains—and in the deep hollow cliffs in the sides of the mountains themselves.—They have been obviously formed by the immense avalanches of snow which fall in spring and summer from the precipices and sides of the bordering mountains, into the ravines below. The percolation of the melted water through the snow, which is again frozen in that state, renders it an entire mass of ice. As the enormous heaps which fall are not nearly melted before the close of summer, and the winter's snow still increases the mass; which the avalanches of the succeeding summer again continue to augment, it is not wonderful that in the course of ages, the enormous valleys of ice, we now behold, many of which are six or seven leagues in length, and of unknown and incalculable depth, (which however in some places has been ascertained by the fissures to be upwards of three thousand feet,) should have been accumulated. The *surface* of the glaciers of the Alps from Tyrol to Mount Blanc, is now computed to exceed twelve hundred square miles. As the declivities of these vallies or ravines which the glaciers occupy, is always rapid, their lower extremity, pressed onward by the enormous weight of ice above, has always a tendency to descend lower and lower into the larger valley or plain, in which the ravine terminates. But in proportion as the glacier advances to lower and warmer regions, the dissolution of ice becomes more rapid, consequently during hot summers, and often even during those winters in which the fall of snow has been trifling, they are frequently known to *recede*—that is, the ice is dissolved faster than it is pushed forward. In severer years, on the contrary, their progress is often alarmingly rapid. In winter, while they are bound by frost, they are of course quite stationary—and the stream of water which in summer flows frem their base, is then either completely stopped or dwindled to a very small rivulet. *Continental Adventures.*

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